



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ssad</i> ¹ By ² The Qur'an, the <i>Thekre</i> (repute/ message/- reminder) possessor.	ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾
2. Rather who ^t unbelieved they ^z (are) in haughtiness ^{w3} and a discord.	بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾
3. How-many ⁴ We perished of before them of a generation; so they ^z called, while not then <i>mana'ssen</i> ⁵ (escape-place).	كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَحْنِ مَنَاصٍ ﴿٣﴾
4. And they ^z wondered that came (to) them a warner of them; and said the unbelievers: this (is) a magician <i>kaththabon</i> (iterative liar).	وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَجَرٌ كَذَابٌ ﴿٤﴾
5. Has [be] made the <i>aalebata</i> ^w (deities) ^w an <i>elaban</i> (a deity) one; verily this (is) surely a thing (of) <i>aojabon</i> (a wonderment).	أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾
6. And launched the chiefs of them (saying they ^z): that let-walk you ^z and <i>issbero</i> (let-you ^z hold on patiently) on your ⁿ <i>aaleha'te</i> ^w (deities) ^w ; verily this (is) a thing (to be/ being) wanted.	وَانْطَلَقَ الْأَمَلَاءُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبَرُوا عَلَىٰ ءَالِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾
7. Not heard we by this in the [sect/faith]-she ^{y6} the last-she ^y ; <i>en</i> (not) this except a fabrication.	مَا سَمِعْنَا بِهَذَا فِي الْأَمَلَةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا آخْتِلَافٌ ﴿٧﴾
8. Has (had-been) descended on him the <i>Thekro</i> (Qur'an) from among us; rather they (are) in a doubt of My <i>Thekre</i> ; rather <i>lamma</i> (not yet) ⁷ they ^z tasted a torment.	أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَذُوقُوا عَذَابٌ ﴿٨﴾
9. Or do they have your ^t Lord's mercy-treasures, The Mighty The <i>Wabha'be</i> (iterative Granter).	أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾
10. Or for them the Heavens' ^w and the Earth's ^w proprietorship and what (are) between them both; then let ascend they ^z in the causes (means).	أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾
11. Soldiers, whatever far-there ⁸ , <i>mahzoomon</i> (he who is defeated) of the parties.	جُنُودٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

¹ See the *Lexicon* attached to this Translation for commentary on this.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “عزة” here is not “prestige,” of widely recognized prominence of esteem and honor by others towards an entity. This “عزة” is haughtiness, i.e. scornful and condescending pride towards others.

⁴ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁵ The word “مناص” is a place to escape to or take refuge into it.

⁶ The word “الأملة” is a feminine gender, so its qualifier “last” is likewise. Hence, superscripted^w.

⁷ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *مغني اللبيب* and *القرطبي*.

⁸ In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

12. Denied-she ^{y9} before them Noohen's (Noah's) people and Aadon and Pharaoh the pickets ¹⁰ possessor.	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾
13. And Thamado and Looten's (Lott's) people and lay'ka'te(wood's ^w) companions;those(are) the parties.	وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَحْزَابِ ﴿١٣﴾
14. En (not) All except denied they ^z the messengers; so, righted ¹¹ [My] ¹² punishment.	إِنْ كُلٌّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابُ ﴿١٤﴾
15. And not wait ¹³ those except a shriek-she ^{y14} one-she ^y not for it ^w of a fawa'qen ¹⁵ (time span between two she-camel milkings).	وَمَا يَنْظُرُ هَتُولَاءِ إِلَّا صِيْحَةٌ وَاحِدَةٌ مَا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾
16. And they ^z said:O, our Lord, let-hasten [You ^s] for us our chit ¹⁶ (portion) before day (of) the reckoning.	وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنًا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾
17. Issber(let-[you ^s] hold on patiently) on what they ^z say and let-remember [you ^s] Our abda ¹⁷ (slave/worshipper) Dawooda (David) the ay'de (strength/might) possessor; verily he (is) anwabon(iterative repentor).	أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْخُرْ عِبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
18. Verily We subjugated the mountains with him, yousabbehna ¹⁸ (she-they say: subhana Allah) by the aasheyre ¹⁹ (last part of day) and the isbra'qe ²⁰ (surrounding lightingdueto sunshinefrom sunrise).	إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾
19. And the birds, mahshooratan ^{w21} (it-standers-thronged) ^w ; all for him anwabon(iterative returnee-repentor).	وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾
20. And We hardened his kingship and aa'taynabo (We accorded him) the bekmata ^{w22} (wisdom) ^{w23} and the speech-sunderance ²⁴ .	وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

⁹ The word “كَذَّبَتْ”= denied^w is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ.”

¹⁰ The expression “Pharaoh the pickets’ possessor” is the title of the Pharaoh at the time of Moses, either because he built those pyramids that look like the pigs or pickets in the ground or because he fastened his victims with pickets in the ground as he slew them.

¹¹ That is upon them.

¹² The speaker’s pronoun “ي” in “عِقَابُ,” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

¹³ The word “يَنْظُرُ” here means “يَنْتَظِرُ,” see القرطبي.

¹⁴ The Arabic word “صِيْحَةٌ” is singular feminine noun, and its qualifying numerical “وَاحِدَةٌ” is likewise feminine. Hence the prefix [she-] for both to indicate that.

¹⁵ The word “fawaq” or “fowaq” means the time span between two milkings, when the udder has time to get some milk back into it.

¹⁶ The word “قِطْنًا” is a written deed, or a short letter or note, i.e. a chit wherein stated portion of provision or rewards. However, figuratively “قِطْنًا” means book. Also it came to mean a “portion.” See اللتاج.

¹⁷ The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration. This “abda” is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days. This is rather very hard to do.

¹⁸ The word “yousabbehna” means she: it/they say: “subhana Allah,” that is: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Mountains and birds are “broken plural” in Arabic, so their reference is feminized, hence “يُسَبِّحْنَ”= she-they/it say....

¹⁹ The word: “العشي” = “last part of day,” this is by and large, See اللتاج. However, “العشي” could mean according to some from immediately afternoon till morning. Clearly there is no English equivalent for “العشي.”

²⁰ The word “الإشراق” = “طبعا بعد الشروق”، see اللتاج. That means when the sun fully rises over the Earth. This is not to be confused with “initial-sunrise” = “اليزوغ”، i.e. when the sun first appears like the crescent but not fully out. And “الشروق” which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise. Thus, “الإشراق” = sunshine.

²¹ The word “mahshooratan” is an objective plural noun, with no English equivalent, meaning: it-standers thronged.”

²² See the Lexicon attached to this Translation for “bekma.”

²³ Ibid.

<p>21. And has <i>atakaka</i>^x (descended/ came to you^g)^x <i>naba'o</i>²⁵ (piece-of-significant-and-availing-news) (of) the antagonist <i>edh</i> (when/ while) they^z climbed the niche.</p>	<p>وَهَلْ أَتَاكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾</p>
<p>22. <i>Edh</i> (when/ while) they^z entered on <i>Dawooda</i> (David); then [he] startled from them; they^z said: let-not fear [you^s]; twain disputants/ antagonist transgressed some (of) us on some; so let-rule [you^s] between us by the right and let-not <i>tosh'ttett</i> (exceed [you^s]); and <i>ebdena</i> (let-divinely-guide us [you^s]) to intent/center (of) the <i>Sseratte</i> (road/ way).</p>	<p>إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾</p>
<p>23. Verily this (is) my brother, for him (are) nine and ninety ewe²⁶ and for me ewe-she^y one-she^y; then [he] said: let-[you^s] sponsor me it^w, and [he] outwitted me in the speech.</p>	<p>إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَلِيَ نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾</p>
<p>24. Said [he]: <i>laqad</i> (verily, already and affirmatively) [he] wronged²⁷ you^g by his request (of) your^t ewe to his ewes; and verily many of the mixers surely transgress some over some except whom^r they^z believed and worked the righteous-works^w they^z and (there are) a few of them; and presumed <i>Dawoodo</i> (David) that only We essayed him; so <i>istaghfara</i> ([he] sought forgiveness) (of) his Lord [he] and [he] tumbled, <i>ra'key'an</i> (he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) and <i>anaba</i>²⁸ ([he] returned-penitent).</p>	<p>قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجَتِكَ إِلَى زِجَاجِهِ وَإِنْ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾</p>
<p>25. So We forgave for him <i>tha'leka</i> (afar-that-it/) ^x; and verily for him <i>endana</i> (by munificence of/ by Rule of: Us) surely (is) a nigh^w and <i>husno</i>²⁹ (ultimately meritorious beautiful) <i>ma'aabe</i> (willful-penitent-return).</p>	<p>فَغَفَرْنَا لَهُ ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّكَابٍ ﴿٢٥﴾</p>
<p>26. O, <i>Dawoodo</i> (David); verily We made you^g a vicegerent³⁰ in the Earth^w; so let-rule [you^s] among the mankind by the right and let-not <i>tattaba'a</i> (closely-followed [you^s]) the <i>hawa</i> (tendentious liking)^x then [it^x] misleads you^g a'n (off) Allah's path; verily who^r stray/ mislead they^z a'n Allah's path for them (is) a severe torment, by what they^z forgot³¹ (ceased paying attention to) day (of) the reckoning.</p>	<p>يٰۤدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾</p>
<p>27. And not We created the Heavens^w and the Earth^w and what (are) between them both falsely; <i>tha'leka</i></p>	<p>وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَٰلِكَ ظَنُّ الَّذِينَ</p>

²⁴ The expression “فصل الخطاب” is Arabic *tongue* expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become apparent.

²⁵ See the *Lexicon* attached to this *Translation* for “*naba'a*.”

²⁶ In Arabic *tongue* the word “ewe” could denote a *female* (or a *wife*).

²⁷ The *Lexicon* attached to this *Translation* for “*ظالم*”=“*ظالم*”=“*injustice-doer*” and “*أظلم*”=“*wronger*.”

²⁸ The word “*أناب*” means *iteratively returned penitent*. See *الراغب*.

²⁹ The word “*خليفة*” is a *masculine* and the *ة* in “*خليفة*” is for *intensification* as in *علامة*. See *تفسير*. *كتب التفاسير*، مثل: *تفسير*. Also “*خليفة*”=Ameer of the believers, *highest authoritative person*.

³⁰ Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See *الهادي*.

³¹ The word “*نسي*” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

(afar-that-it/) ^x (is)presumption(of) whom ^r unbelieved they ^z ; so waylon (lengthy: stay in a valley in Hell/bane-/woe) for whom ^r unbelieved they ^z of The Fire ^w .	كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٧٧﴾
28. Or do We make who ^r believed they ^z and worked the righteous-works ^w they ^z like the corrupters in the Earth ^w ; or do We make the <i>muttaqeena</i> (they that reverentially guard against Allah's displeasure) as the <i>fujja're</i> ³² (religious-cover-rippers).	أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٧٨﴾
29. A book ^x We descended it ^x to you ^g blessed ^x ; to ruminate they ^z its ^x <i>Aya'te</i> ^w (Qur'anic statements); and to reminiscethe <i>alba'be</i> ³³ (hearts-intellects/staff) possessors.	كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرُوا أَلَّا يُالَبَسَ ﴿٧٩﴾
30. And We granted for <i>Dawooda</i> (David) <i>Sulaymana</i> (Solomon); <i>ne'ama</i> (most excellent) the <i>abdo</i> ³⁴ (slave/-worshipper); verily he (is) <i>anwabon</i> (iterative returnee-repenter).	وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٨٠﴾
31. <i>Edh</i> (when/since) (had been) paraded on ³⁵ him by late afternoon the <i>ssafena'te</i> ^{w36} (horses that are poised on three legs and have the hoof of the forth leg barely touching the ground) ^w the coursers.	إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِئَاتُ الْجِيَادُ ﴿٨١﴾
32. Then [he] said: verily I loved, love (of) the <i>khayre</i> ³⁷ (horses) a'n ³⁸ (off) <i>thekre</i> (Prayer for) my Lord until it ^w (the sun) faded by the veil (of darkness).	فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٨٢﴾
33. <i>Ruddo</i> ³⁹ (let-you ^z forthwith return) it ^{w40} on me; then commenced [he] striking by the legs and the necks.	رَدُّوهَا عَلَيَّ فطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٨٣﴾
34. And <i>laqad</i> (verily, already and affirmatively) We essayed <i>Sulaymana</i> (Solomon) and thrown on his chair a <i>jasadan</i> ⁴¹ (tinged-physique); afterwards <i>anaba</i> ⁴² ([he] returned-penitent).	وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٨٤﴾
35. Said [he]: my Lord let-forgive for me [You ^s] and let-grant [You ^s] for me a proprietorship not befitting for an <i>abaden</i> ⁴³ (a lone/any-one) of after me; verily You ^g You ^s (are) The <i>Wabha'bo</i> (Ever/Stout Grantor).	قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨٥﴾
36. So We subjugated for him the wind ^w ; [it ^w] runs ^w by his command gently whence <i>assaba</i> ([he] aimed).	فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِخَاءً حَيْثُ أَصَابَ ﴿٨٦﴾

³² The word “فُجَّارٍ” = “rippers of religious cover,” as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See **الراغب** for the word “فُجَّارٍ.”

³³ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “ذو الألباب” = the *albab's* possessors.

³⁴ The word “abdo” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

³⁵ It is important to note here that “على” = “on,” in “عليه” is adverb of time/place, i.e. circumstantial, state or condition. See **المغني**.

³⁶ The word “safena” means those horses that are poised on three legs and have the hoof of the forth leg barely touching the ground.

³⁷ The word “الخير” here in this context means “horses,” as the Arabs call the horses by such a term. See **النتاج**.

³⁸ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

³⁹ The word “رَدُّوْهَا” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁴⁰ That is the horses.

⁴¹ The word “جَسَدًا” = a tinged-physique versus “body” be it tinged (colored) or not. See **الراغب**.

⁴² The word “أَنَابَ” means iteratively returned penitent. See **الراغب**.

⁴³ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

37. And the Satans, each a builder and a diver.	وَالشَّيَاطِينُ كُلٌّ بِنَاءٍ وَغَوَّاصٍ ﴿٣٧﴾
38. And others <i>muqarra'neena</i> ⁴⁴ (<i>multitudinously bound</i>) in the manacles.	وَعَآخِرِينَ مُقَرَّرِينَ فِي الْأَصْفَادِ ﴿٣٨﴾
39. This (<i>is</i>) Our giving; so <i>amnon</i> ⁴⁵ (<i>let-[you^s] grace a boon^w</i>) or let-withhold[<i>you^s]</i> by other than reckoning/count.	هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بغَيْرِ حِسَابٍ ﴿٣٩﴾
40. And verily for him <i>endana</i> (<i>by munificence of/ by Rule of Us</i>) surely a nigh ^w and <i>husno</i> ⁴⁶ (<i>ultimately meritorious beautiful</i>) <i>ma'aa'be</i> (<i>willful-penitent-return</i>).	وَأَنَّ لَهُ عِنْدَنَا لَزَلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٤٠﴾
41. And let-remember[<i>you^s]</i> Our <i>abda</i> ⁴⁷ (<i>a slave</i>) Ayyouba (<i>Job</i>) <i>edh</i> (<i>when/since</i>) [<i>he</i>] invoked his Lord: surely I touched/betided me the Satan by anguish and a torment.	وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
42. Let-kick/run[<i>you^s]</i> by your ^t feet ^w ; this (<i>is</i>) a <i>mughtasalon</i> (<i>water for bathing and showering</i>) cool and a drink.	أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
43. And We granted for him his family ^w and their like with them, a mercy ^w from Us and a reminiscence-/remembrance ^{w48} for the <i>albab's</i> (<i>hearts-intellec[t] staffs</i>)'s possessors.	وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ﴿٤٣﴾
44. And let-take[<i>you^s]</i> by your ^t hand a bunch ^x (<i>of grass or shrubs</i>) ^x then let-strike[<i>you^s]</i> by it ^x and let-not [you ^s] suborn; verily We found him <i>ssa'beran</i> (<i>patiently enduring suffering</i>); <i>ne'ama</i> (<i>most excellent</i>) (<i>is</i>) the <i>abdo</i> ⁴⁹ (<i>a slave</i>); verily he (<i>is</i>) <i>anwaban</i> (<i>iterative repentant-returnee</i> [<i>he</i>]).	وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾
45. And let-mention/remember [you ^s] Our <i>ebadana</i> (<i>worshippers/submitters/slaves</i>) <i>Ebraheema</i> (<i>Abraham</i>) and <i>Is-haqa</i> (<i>Isaac</i>) and <i>Ya'agooba</i> (<i>Jacob</i>) possessors (<i>of</i>) the hands/might and the <i>abssa're</i> (<i>insights/discernments</i>).	وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾
46. Verily We refined them by a refinement ^w a reminiscence ^w /remembrance ^{w50} (<i>of</i>) the home ^w (<i>the world/the Hereafter</i>).	إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾
47. And verily they (<i>are</i>) <i>endana</i> (<i>by Our munificence, by Our Rule</i>) surely of the <i>musstafeena</i> ⁵¹ (<i>superlatively and exclusively selected</i>) the <i>akhya're</i> (<i>the ones that are: bounteously endowed with riches/who are good all around</i>).	وَأِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ ﴿٤٧﴾
48. And let-mention/remember [you ^s] <i>Ismaeela</i> (<i>Ishmael</i>) and <i>Alyasa'a</i> (<i>Eloisa?</i>) and <i>Thal Kefle</i> (<i>Isaiah?</i>) and everyone (<i>of them is</i>) of the <i>akhya're</i> (<i>the ones that are bounteously endowed with riches and who are good all around</i>).	وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكَفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾

⁴⁴ The word "مقررين" is "مشددة للكثرة" as stated in التاج و البصائر.

⁴⁵ The word "من" in "أمنن" means "نعمة ينعمها." That a "boon he graces it."

⁴⁶ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

⁴⁷ See the Lexicon attached to this Translation regarding "أحد."

⁴⁸ The word "ذكرى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁴⁹ See the Lexicon attached to this Translation regarding "أحد."

⁵⁰ See footnote 4839 above regarding reminiscence.

⁵¹ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الأصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

49. This (<i>is</i>) <i>thekron</i> (<i>Qur'an</i>) and verily for the <i>mutaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) surely <i>busno</i> ⁵² (<i>ultimately meritorious beautiful</i>) <i>ma'aaben</i> (<i>penitent return</i>).	هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾
50. <i>Adnen's</i> (<i>Eden's</i>) ⁵³ <i>Paradise</i> ^w / <i>Gardens</i> ^w <i>mufattahatan</i> ^w (<i>fully opened, automatically get open</i>) ^w for them the doors.	جَنَّاتٍ عَدْنٍ مُّفْتَحَةٌ لَهُمْ الْأَبْوَابُ ﴿٥٠﴾
51. Reclining they ^z (<i>are</i>) in it ^w ; they ^z summon ⁵⁴ in it ^w by fruit-she ^{y55} much ^{w56} and a drink ^x .	مُتَكِّينَ فِيهَا يَدْعُونَ فِيهَا بِفَنِيكِهِمْ كَثِيرَةً وَشَرَابٍ ﴿٥١﴾
52. And they have <i>qa'sser'te-atta'rfe</i> ⁵⁷ (<i>eye-extremities' w confiners</i>) ^w <i>atra'bon</i> ⁵⁸ (<i>agers-identical</i>).	وَعِنْدَهُمْ قَصِيرَتِ الطَّرْفِ أُتْرَابٍ ﴿٥٢﴾
53. This, what (<i>is being</i>) promised you ^z for day (<i>of</i>) the reckoning/accountability.	هَذَا مَا تَوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾
54. Verily this (<i>is</i>) surely Our <i>rez'qa</i> ^x (<i>provision/ victuals for sustenance</i>) ^x not for it ^x of depletion.	إِنَّ هَذَا الرِّزْقُ مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾
55. This; and verily for the tyrants ⁵⁹ surely (<i>is</i>) eviler <i>ma'aaben</i> (<i>penitent-return</i>).	هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾
56. Hell ^w <i>yasslawna</i> ⁶⁰ (<i>they^z be broiled on/by</i>) it ^w ; so wretched the <i>meha'do</i> (<i>bed/ cradle/ fixed expanse</i>).	جَهَنَّمَ يَصْلَوْنَهَا فَيُشْسَ الْمِهَادُ ﴿٥٦﴾
57. This; so let taste it ^x they ^z <i>hameemon</i> ^{x61} (<i>maximally heated/ cooled water</i>) ^x and <i>ghassaqon</i> (<i>cold-purulent</i>) ^x .	هَذَا أَفْلِيذُ وَقُوهُ حَمِيمٍ وَغَسَّاقٍ ﴿٥٧﴾
58. And another of its ^x form [similar/ pairs] ⁶² .	وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾
59. This (<i>is</i>) a drove <i>mugtabemon</i> (<i>temerarily-entrant</i>) with you ^b ; not welcome by them; verily they <i>ssalo</i> ⁶³ (<i>they^z who broil on/ by</i>) The Fire ^w .	هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٥٩﴾
60. Said they ^z : rather you ^f (<i>are</i>) not welcome by you ^b ; you ^f offered/advanced it ^x for us; so wretched the abode.	قَالُوا بَلْ أَتْتُمْ لَا مَرْحَبًا بِكُمْ أَتْتُمْ قَدْ تَمْتُمُوهُ لَنَا فَيُشْسَ الْقَرَارِ ﴿٦٠﴾
61. Said they ^z : O, our Lord, who ^a [<i>he</i>] offered this to us, so let-augment him [<i>You</i> ^s] double torment in The Fire ^w .	قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

⁵² Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

⁵³ The word “عَدْن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عَدْن” is center of Paradise. According to Abdullah Ibn Omar, “عَدْن” is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁵⁴ That is whatever they call, by way of their wishes, they are provided.

⁵⁵ The word “فَانِيكَةٍ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by the suffix -she^w.

⁵⁶ This superscript (^w) is to feminize much.

⁵⁷ The expression “قَصِيرَاتِ الطَّرْفِ” = “eye-extremities' confiners” means those that restrict their sights to their husbands.

⁵⁸ The word “أُتْرَابٍ” means they were born at the same time.

⁵⁹ The “tyrants” = “طَاغُونَ” those who are oppressive, harsh and arbitrary in their conduct.

⁶⁰ The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁶¹ The word “hameemon” = “حَمِيمٍ” has no English equivalent per se. So, we transliterate and parenthetically explain. The word “hameemon” = “حَمِيمٍ” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

⁶² The word “زَوْجٍ” in “زَوْجِينَ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْجٍ” is its plural (1) “أَزْوَاجٍ” which could also mean: (2) similars, i.e. the look-likes. (3) hues. See اللسان.

⁶³ The word “صَالُوا” transliterated “ssalo” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

62. And they ^z said: what (<i>is</i>) for us we see not men we were counting them of the evils.	وَقَالُوا مَا لَنَا لَا نَرَىٰ رَجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٢﴾
63. <i>A'ttakebathna</i> ⁶⁴ (<i>have we had taken and made</i>) them scornfully or (<i>bad</i>) swerved a'n (<i>off</i>) them the <i>abssa'ro</i> (<i>insights/ discernments</i>).	أَتُخَذَتْهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ﴿٦٣﴾
64. Verily <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) surely right The Fire ^w folks ^w dispute.	إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾
65. Let-say [<i>you</i> ^s]: verily only I am a warner and not of an <i>elaben</i> (<i>a deity</i>) except Allah, The One The <i>Qabha'ro</i> (<i>Ever/ Stout Subduer</i>).	قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّي إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾
66. Lord (<i>of</i>) the Heavens ^w and the Earth ^w and what (<i>are</i>) between them both, The Mighty The <i>Ghffa'ro</i> (<i>Ever/ Stout Forgiver</i>).	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٦﴾
67. Let-say [<i>you</i> ^s]: it ^x (<i>is</i>) a great <i>naba'on</i> ^{x65} (<i>piece-of-significant-and-availing-news</i>) ^x .	قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾
68. You ^f re a'n (<i>regarding</i>) it ^x (<i>are</i>) shunners.	أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾
69. Not [<i>was</i>] for me of a knowledge by the chiefs, the highest, <i>edb</i> (<i>when/ while</i>) they ^z dispute.	مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ تَخْتَصِمُونَ ﴿٦٩﴾
70. <i>En</i> (<i>not</i>) (<i>being</i>) revealed ⁶⁶ to me except that only I am <i>na'theeron</i> (<i>iterative warner</i>) manifester.	إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنْمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾
71. <i>Edb</i> (<i>while/ since</i>) said your ^t Lord for the angels: verily I am creating a human of a mud.	إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلُقُ بَشَرًا مِّن طِينٍ ﴿٧١﴾
72. So <i>edha</i> (<i>when/ if</i>) <i>sanwayto</i> (<i>I erected/ evened/ set</i>) him, and I blew in him of My <i>Rou'be</i> (<i>Soul</i>), then let-fall you ^z for him kowtowing.	فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾
73. So kowtowed the angels all (<i>of</i>) them wholes.	فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾
74. Except <i>Eblis</i> <i>istakbard</i> ⁶⁷ (<i>[he] affirmed his prideful haughtiness</i>) and [<i>he</i>][<i>was</i>] of the unbelievers/ingrates.	إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾
75. Said [<i>He</i>]: O, <i>Eblis</i> , what prevented you ^g that not ⁶⁸ [<i>you</i> ^s] kowtow for what I created by My Both Hands ^{w69} ; have <i>istakbarata</i> ⁷⁰ (<i>[you^h] affirmed your^t prideful haughtiness</i>) or you ^h were of the highs.	قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾
76. Said [<i>he</i>]: I am <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) than him, [<i>You</i> ^s] created me of a fire ^w and [<i>You</i> ^s] created him of a mud.	قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾
77. Said [<i>He</i>]: then let-exit [<i>you</i> ^s] from it ^w ; so verily you ^g (<i>are</i>) <i>rajeemon</i> (<i>one who is ever iteratively stoned/ cursed</i>).	قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

⁶⁴ The word “إِتْخَذَ” from “الِإِتْخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتْخَاذَ” as stated in لسان العرب; therefore, “إِتْخَذَ” is always taking and making/ presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶⁵ See the Lexicon attached to this Translation for “naba'a.”

⁶⁶ The word “وَحَى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحَى” is fire or king. See لسان العرب.

⁶⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁶⁸ The particle “أَنْ” = “لَيْلَا” see معني اللبيب.

⁶⁹ The indication of the “hands” here says *Emam القرطبي* is for closeness of hospitality and ennoblement extended to Adam by Allah SWT. As in this world the “boss” does not directly do the work himself except by way ennobling the product. Others say: the “hands” are symbols of divine Might or Power. Under all circumstances, Allah's “Hands” is unlike anything imaginable or knowable, as with respect to Allah: “None (*is*) as His like a thing,” (s42:11), hence no place for comparison at all.

⁷⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

78. And verily on you ^g (<i>is</i>) My curse ^w to the <i>Deen's</i> (<i>Judgment's/Requital's</i>) Day.	وَإِنْ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾
79. Said [<i>he</i>]: my Lord, then let-reprieve me [<i>You^s</i>] to a day (<i>to be</i>) resurrected they ^z .	قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
80. Said [<i>He</i>]: so verily you ^g (<i>are</i>) of the <i>mundhareena</i> (<i>they who are reprieved</i>).	قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾
81. To day (<i>of</i>) the time, the <i>ma'aloome</i> (<i>that which is known</i>).	إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾
82. Said [<i>he</i>]: by Your ^t prestige ^w surely I (<i>shall</i>) assuredly ⁷¹ <i>aghaveyannhom</i> ⁷² (<i>I cause them to indulgently stray and have disappointment</i>) wholes.	قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾
83. Except Your ^t <i>ebada</i> (<i>worshippers/submitters/slaves</i>) the <i>mukblasseena</i> ⁷³ (<i>purified and saved</i>).	إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٣﴾
84. Said [<i>He</i>]: So the right, and the right [<i>I</i>] say.	قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾
85. Surely [<i>I</i>] assuredly ⁷⁴ fill Hell ^w from you ^g and of whom ^p [<i>he</i>] followed you ^g of them wholes.	لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Let-say[<i>you^s</i>]:not[<i>I</i>]ask you ^b over it ^x of remuneration and not I am of the <i>mutakallefeena</i> (<i>ones that are officious or pretentious</i>).	قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
87. <i>En</i> (<i>not</i>) it ^x except <i>Thekron</i> ^x (<i>Qur'an/messenger-reminder</i>) ^x for the worlds.	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
88. And surely assuredly ⁷⁵ know you ^z <i>naba'a</i> ⁷⁶ (<i>piece-of-significant-and-availing-news</i>) it ^{x77} after a while.	وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

⁷¹ The "ل" in "لأغوينهم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁷² The word "أغوى" in "أغوين" = "أنهمك في الضلال و خاب", so he: indulgently strayed and was disappointed. See اللسان.

⁷³ The word "mukblaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷⁴ The "ل" in "لأملأن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁷⁵ The "ل" in "لتعلمن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁷⁶ See the Lexicon attached to this Translation for "naba'a".

⁷⁷ The pronoun "هـ" in "نبأه" refers to the *thekro* = The Qur'an. +